

### List of Communicants.

The Rector publishes the following list of communicants of St. Michael's Church, with the hope that it may elicit corrections, if there are any mistakes in the record, and information of any members of the congregation who may desire to be enrolled as communicants in the parish. The list is made up from the Parish Register, and indicates the order in which entries have been made.

1. Mary Hamersly, 57, Mary E. Aertsen, 2. J. H. Lambdin, 58, Mrs. E. A. Hayes, 3. Chas. S. Pancoast, 59, Eliza A. Hayes, 4. James S. Young, 60, Mary A. Davies, 5. Mrs. Emma Young, 61, Amanda Davies, 6. Mrs. Jane Thomas, 62, Mrs. F. P. Murphy, 7. Mrs. Rosalie O. Ha- 63, Mrs. H. Morris, mersly, 64, G. C. Morris, 8. Elizabeth B. Aert- 65, Eliza B. Barton, sen, 66, Emma C. Lambdin, 9. A. E. Stocker, M.D. 67, Emma Coleman, 10. Mrs. Mary A. Pan- 68, Benj. Hollingshead coast, 69, Mrs. Maria Price, 11. A. C. Lambdin, M.D. 70, Eleanor Lambdin, 12. Mrs. C. J. Bowley, 71, Mrs. Jane Wilcox, 13. Mrs. Jane Kem- 72, Edward Wileox, 14. Mrs. Pauline Henry 73, Maria Burton, 15. Mrs. A. R. Bennet, 74, Selden Burton, 16. Mrs. Anne Green, 75, Mrs. Walker, 17. Catharine A. P. Ha- 76, Mrs. M. Wilson, mersly, 77, Marian Price, 8. Mrs. Gertrude L. 78, Agnes M. Lambdin, 9. Mrs. F. Watson, 79, Mrs. F. Sargeant, 10. Josephine Ash, 80, Mrs. E. Watson, 11. Robert Bethell, 81, Samuel Priestley, 21. Mrs. Bethel, 82, Letitia Priestley, 22. Mary Bethel, 83, Annie Ireland, 23. Lily Bethel, 84, Amelia Ireland, 24. John Bishop, 85, Fanny Ireland, 25. William Fraser, 86, Emma E. Ireland, 26. John M. Gummey, 87, S. Harvey Thomas, 27. Mrs. E. G. Gummey, 88, Mrs. Thomas, 28. Fannie M. Gum- 89, Mrs. Sophia Ash, mney, 90, William Barden, 29. Charlotte E. Gum- 91, Edith Snewell, mney, 92, Chas A. Gummey, 30. Annie Gummey, 93, Mrs. H. Banton, 31. Wm. T. Gummey, 94, Charles Fraser, 32. Mrs. E. Gummey, 95, Chas E. Pancoast, 33. Mrs. E. Green, 96, Wm. C. Osborne, 34. T. L. Leavitt, M. D. 97, Mrs. Elizabeth Scott 35. Kate de L. MacL- 98, Lizzie Scott, 36. O. C. Montgomery, 99, Caroline J. Eastburn, 37. Mary Pancoast, 100, Anna Kelsey, 38. Mary E. Stevens, 101, Mrs. H. Wilcox, 39. John Thompson, 102, Henry Wilcox, 40. Arthur Wells, 103, Beverly S. Burton, 41. Mrs. A. F. Wells, 104, Mrs. M. E. Hansell, 42. Miss Zantzinger, 105, Brinckle Gummey, 43. Mrs. McClean, 106, Annie Bennet, 44. Harriet E. Glent- 107, Lydia Winterbottom, 45. Elizabeth Farnum, 108, Mary Barry, 46. Ann Young, 109, Elizabeth Palmer, 47. Isabella Handsberry, 110, Mrs. Eliza Wilson, 48. Mrs. Ifill, 111, Mrs. A. E. Perinchief, 49. Mrs. Mary J. Levls, 112, Paul Pohl, 50. Mrs. Cox, 113, Mrs. Elizabeth Pohl, 51. Dorsey Cox, 114, Mrs. A. W. C. Barclay, 52. Mrs. E. Helmsley, 115, Christina Barclay, 53. Mrs. M. Peterson, 116, Laura Collet, 54. Mrs. Mary E. Noble, 117, Mrs. E. R. Church, 55. George C. Lambdin, 118, Mrs. E. Ireland, 56. John P. Aertsen, 119, Edward Butcher.

The first eighteen names were entered during the rectorship of the Rev. Mr. Hammond, and are all that are left of 92 persons belonging to the list previous to Sept. 1, 1861. The names numbered from 19 to 54 were entered during the Rectorships of the Rev. Mr. Smith and the Rev. Mr. True, and are all that now remain of 100 entries between Sept. 1, 1861, and Jan. 1, 1868. The names numbered from 55 onward have been entered by the present

Rector—65 out of the 77 persons whom he has received, by letter or otherwise.

### The St. Michael's Library Ass'n.

MORTON BELOW HIGH STREET.

This association was organized in September last, for the purpose of supporting a Reading-room and Library, and such other means of education and general improvement as may from time to time be adopted. The Rector of St. Michael's Parish is the Perpetual President, and has a supervision of the Library and Society generally. The other officers are elected annually from among the members.

All persons over 18 years of age are eligible for active membership, who are properly endorsed by members. They pay a quarterly due of 50cents, and have the use of the Rooms and Library at all times, are entitled to attend any classes for instruction, and receive for distribution a proportion of tickets for the Lectures. Contributing members are all such persons as contribute a sum of not less than five dollars per annum to the funds of the Society. They are entitled to all the privileges of active membership. The Rooms are open every evening for the use of members, and the Librarian is in attendance on Wednesday and Saturday evenings. The following classes are in operation:—Monday evening, Arithmetic. Thursday, Mechanical Drawing, Friday, Book-keeping.

Three lectures of a Course have been delivered, and the following are announced for the current month:—

Wednesday evening, Dec. 1st, by Dr. Thos. Forrest Betton. Subject: The Human Skeleton.

Wednesday evening, Dec. 15th, by Fred. W. Beasley, Jr. Esq. Subject: Volcanoes and Earthquakes.

Board of Managers, for the year 1869-70:

President,

REV. J. K. MURPHY.

Vice Presidents,

Wm. R. DUNTON, M. D. ARTHUR WELLS.

Secretary, HARRISON LAMBDIN.

Treasurer, GALLOWAY C. MORRIS.

Librarian, E. BUTCHER.

Committee,

JAS. L. GRAY. ROBT. CUPIT.

GEO. WOOD. JOHN GRAYSON.

W. M. BARDENS.

SAINT MICHAEL'S CHURCH,

High St., Germantown.

Rector, REV. J. K. MURPHY.

Wardens,

JOHN M. GUMMEY, ARTHUR WELLS.

Vestrymen,

JNO. M. GUMMEY, O. C. MONTGOMERY,  
W. R. DUNTON, CHAS. F. GUMMEY,  
ALFRED C. LAMBDIN, S. HARV. THOMAS,  
THAD. L. LEAVITT, G. C. MORRIS,  
ARTHUR WELLS, G. W. HAMERSLY

# St. MICHAEL'S REGISTER.

GERMANTOWN, PHILADELPHIA, DECEMBER, 1869.

### Calendar for December.

5. 2d Sunday in Advent.
12. 3d Sunday in Advent.
15. Ember Day.
17. Ember Day.
18. Ember Day.
19. 4th Sunday in Advent.
21. St. Thomas the Apostle.
24. Christmas Eve.
25. CHRISTMAS.
26. (St. Stephen, the Martyr.
27. Sunday after Christmas.
27. St. John the Evangelist.
28. The Holy Innocents.

### Services.

SUNDAYS, 10 $\frac{1}{2}$  a. m. and 7 $\frac{1}{4}$  p. m.  
Wednesdays, 5 p. m.  
Fridays, 9 a. m. and 8 p. m.  
Saturdays, 5 p. m.  
CHRISTMAS, 10 $\frac{1}{2}$  a. m. and 5 p. m.  
Holy Innocents, 9 a. m., Children's service  
at 3 p. m.  
Other Holy-Days, 9 a. m.

### In the Mission Building, MORTON STREET, BELOW HIGH.

SUNDAY SCHOOL every Sunday afternoon at 3 o'clock.

PRAYER MEETING on Thursday evenings at 8 o'clock.

MOTHERS' MEETING on Monday afternoons at 2 $\frac{1}{2}$  o'clock.

SEWING SCHOOL on Saturday afternoons at 2 $\frac{1}{2}$  o'clock.

ST. MICHAEL'S LIBRARY ASSOCIATION.—Reading Room and Library open for members every evening.

Lectures on Wednesday evenings in December, as follows:

Dec. 1. Dr. Thomas F. Betton, on the Human skeleton.

Dec. 15. Mr. F. W. Beasley, Jr., on Volcanoes and Earthquakes.

We had intended to mingle with the bare records which make up this little sheet, some reading matter of general interest, but the short time allowed us confined us within very narrow limits. If we are able to continue the publication, it is our intention to extend its field somewhat beyond that of mere statistics and appeals—although these are of course its primary objects—and embrace a sufficient variety of matter to make the Register pleasant and profitable to the young as well as to the elders, and to our friends outside as well as to the people of St. Michael's.

THE MOTHERS' MEETING in connection with St. Michael's Church, is held in the school building, on Monday afternoon of each week, from half-past two until five o'clock.

The objects of this meeting are social intercourse and Christian teaching for those to whom are given the duties and responsibilities of mothers of households.

Membership of the meeting is not restricted to mothers only. Older daughters and sisters, and any young girls who desire the benefits of its services, will be made welcome, and instruction will be given in reading, writing, and sewing to those who wish it.

To help such as are in need, material for clothing will be furnished at wholesale prices, or at such reduction as may be thought proper by the ladies in charge. This is to be paid for by the women in small weekly instalments.

Those who do not need such aid, can find occupation in making up clothing for the use of the poor and sick of the Parish.

The ladies also wish to have on hand a supply of garments and bed clothing, to be loaned to the members of the meeting, in times of sickness in their families. To accomplish these things some outlay at starting is necessary, and the ladies will be grateful for any assistance from the congregation, either in money or material.

SEWING SCHOOL.—We are glad to be able to say that a sewing-school has been opened for the girls of the district. It will be held every Saturday afternoon at the Mission House, and girls of all ages will receive such instruction as they may need. The only requirements will be industry and clean hands. Any child who has attained sufficient skill will be permitted to make up garments for herself, which will be given to her at the close of the season. To carry out this scheme, contributions of materials, in pieces however small, will be received. The great usefulness of such a school of practical work will be appreciated by all who have at heart the welfare of the rising generation, and we trust there will be no lack of interest in its support during the entire season.

THE CHILDREN'S FESTIVAL.—When you are making your preparations for the holidays, do not forget the claim which the children of the Parish have upon your generosity. There will be a service for them in the church on Holy Innocents' day, and afterwards a Christmas-tree in the school-room; and any of the teachers will be glad to receive contributions in money or in good things, for this object. Send in your donations liberally, to gladden the hearts of the little ones.

## ST. MICHAEL'S REGISTER.

GERMANTOWN, PHILA., DECEMBER, 1869.

### Introductory.

The present sheet has been issued by some members of the congregation, with the approval of the Rector and wardens, in the hope that it may not only prove interesting in itself, but, also, be the means of establishing the regular publication of a monthly bulletin of the parish. Our anxiety to produce our little sheet before the beginning of the Advent season, has prevented our making it quite as imposing in appearance, or, perhaps, as attractive in its contents as it might have been, but we believe there is enough in it to indicate the usefulness of such a publication.

In every parish, but most of all in one like ours, which depends for its success upon the co-operation of all, it is important that everyone should know, from time to time, the progress that has been made; the work that has been done, and that which remains to be done; the wants of the church, and the opportunities it affords for instruction and employment. We trust the course of St. Michael's parish will always continue to be one of progress; that it will be constantly developing new resources, offering continually to its people additional means of edification in the Christian life, and calling upon them continually for additional efforts in behalf of Christ and His church.

And it will certainly be an assistance to us all to see the record of what we have done, and to be able to appeal to one another for aid through a medium more far-reaching than that of personal intercourse. There is no one, we think, of those who will read this paper through, who will not thereby have learned something of what is going on in the parish which he did not know before, and which he could hardly have learned in any other way, and we hope we may be enabled to afford such information periodically.

To do this will require some expenditure not only of trouble, but of money, and the amount of support we receive will be the measure of what it will be possible for us to do, as well as of the extent to which our enterprise commends itself to the members of the congregation. We would ask those to whom it appears the profitable undertaking that it seems to us, to contribute to its maintenance, and to do this sufficiently early that we may, if warranted, make our preparations for beginning the regular monthly issue of the REGISTER with the coming year. Mr. S. Harvey Thomas, Tulpehocken street, will receive any subscriptions which may be made for this object.

### Pastoral.

The Rector is not willing to let this little paper go forth among his people, without an expression of his earnest wish, that it may help to promote the interests of the Church in this parish, during the coming year.

Perhaps there is not a congregation in the land, that has greater reason to be thankful for the measure of prosperity it has enjoyed during the past twelve months; nor one before which the future presents itself with more urgent claims for cheerful, energetic, downright work, than our own. We have good reason to be encouraged, that we have now the use of all the ordinary appliances of a parish; a church building, a school house, a pastoral residence; and that all the usual parochial operations of a congregation in these days, are now actively in progress.

With our largely increased attendance at divine service; with a Sunday-school more than doubled in numbers; with associations of various kinds carried on with greater efficiency than ever before; with mothers' meetings, and a sewing school, making a good beginning for a winter's work; we have much to make us thankful, that we are more than merely "a name to live." Our offertory has reached a sum which is much in advance of any figure ever heretofore received in the history of the parish, and outside collections, too, for payments on church property and for other purposes, have been large in almost the same proportion. And if we remember our dear Lord's test of true discipleship, "by their fruits ye shall know them," we may trust that our spiritual improvement is not behind the measure of temporal success we have had.

But on the other hand, it is to be remembered that we cannot be said to own so much as a footbreadth of all the land we occupy. Even for the church edifice, in which we worship, we pay almost a tithe of our entire Sunday offertory, a charge upon a mortgage; the lot adjoining our church, at present unenclosed and therefore useless to us, is a serious expense of the same sort; on our school building there is a debt likewise, though the payment of its interest is provided for; while upon the home of the Rector, we have no other hold whatever than that of a yearly renewed lease.

It becomes us then, in no faint-hearted way to do all that we can, each one, to lay and strengthen what may be called the very foundations of our parish. Every dollar we acquire now, more than is needed for self support, goes towards putting us in full possession of these very necessary things which we ought to have had to start with. Every dollar, over and above our present economical expenses, goes towards making our beautiful church our own, towards lessening the heavy burden we have to bear. Let no one say, "I cannot work, to beg I am ashamed." I honor those who have the courage to solicit aid for the parish; and whose needles I see in so many places sewing down the church debt.

God will give a blessing for every sort of labor of love which any of us do, for His Holy House, and the name of the LORD JESUS.

Advent is here, with its lessons of watchfulness, work, and accountability. The "coming LORD," is the Church's theme. Waiting for His appearance, work for His glory, and responsibility for our own stewardship, are our present duties. Whatever we do, let us heartily do, with all our might. When Christ comes again, with power and great glory, nothing will be forgotten that we have striven to do for Him or His Kingdom. And every humble effort made in behalf of His Church, which shall establish the Gospel, with its Ministry and Sacraments, in this place, will then have praise and reward.

### A Free Church.

A Free Church, like a Free Country, is a very fine thing, but the ideas of most people are very erroneous on both subjects.

A Free Country is not one where each person can do as he likes without regard to the interests of others, nor can the citizen expect to enjoy all his privileges without in some shape paying for the support of the Government which protects him. So in the "Free Church" every one who at any time attends its services should feel that he is bound to give his full share to the support of those services. Each one should have within him the "Internal Revenue Assessor," and render to the Church such an "Income Tax" as will bear the approval, not of men but of God.

We need a considerable increase over the present amount of our offertory, in order to promptly meet our current expenses, especially as the Mission Building must bring with it some outlay of funds. An effort should be made to reduce the mortgage of \$4000 on the Church Building, and also to provide for about \$1200, due next year on the Mission Building.

Our Sunday Collections for current expenses since Jan. 1st, have been..... \$2325.33

We have also received from:

Proceeds of Fair..... 1521.50

Parish Aid Society..... 60.00

And Special Contributions:

For School Building Fund..... 892.11

" Mortgage Debt on Church..... 18.00

" Family of Rev. G. Durburrow..... 61.00

" Oregon Mission..... 60.60

" Church Hospital..... 33.00

" Domestic Missions..... 29.00

Total..... \$5081.02

These figures look large, but in one or two items kind friends outside of the Parish have helped to make them so. Our Weekly Offertory should yield at least \$3000 the coming year, and it can be made to do so if all will liberally and without fail do their part.

**PARISH AID SOCIETY.**—The objects of this society are to assist in carrying on any Parish work which may present itself, and to provide funds to meet any deficiency which may occur in the offerings for the support of the Church. Any member of the congregation may become a member of the society by

the payment of a monthly subscription, large or small.

Meetings are held once every fortnight, at the houses of the members, for sewing and the making of articles of fancy work, knitting and embroidery. Orders are solicited for work of every description, which will be executed at usual rates, and the proceeds applied to Church purposes. All the members of the congregation are warmly invited to join the society, and to attend the meetings, which may thus become the means of promoting also a friendly feeling among the Parishioners.

### Envelopes!

Reader, will you not make up your mind how much you can give to the Church during next year, payable in weekly instalments? Please do so before Dec. 12, and inform the warden, who will furnish you with 52 envelopes, with your name upon them. One envelope is for each Sunday, and the yearly contribution should be divided into that many portions. If you should be away from Church any Sunday, remember to bring the missing envelope filled, when you next attend service. Try this plan, and you will find it a gentle reminder of your duty in giving systematically to the support of the Church. Where families are composed of several persons, they can have envelopes for the different members, if they prefer it.

**A CONCERT**—A number of ladies and gentlemen, amateurs well known in musical circles in the city, have most kindly volunteered to give a private concert this month: the proceeds of which are to be applied to the payment of the rent of the rectory for the coming year. The date has been fixed for Monday, Dec. 13, and we are requested to say that any members of the congregation who desire tickets will confer a favor by applying for them early, since but a limited number will be issued, and it is desired to give our own people an opportunity of being present. The price of tickets will be one dollar, and they may be procured of Mr. Pohl, Chelten avenue or of Dr. Dunton, Main and High streets. As for the entertainment itself, the reputation of those who are to take part in it is such that we should consider it impudent to attempt any laudation.

**CHRISTMAS DECORATIONS.**—The period before Christmas is always a busy one, and therefore a pleasant one to the people of St. Michael's, and not the least among our welcome tasks is that of decorating the church for the festival. We hope that this year all, not only those who have so often wreathed garlands together, but those as well who have come among us since the last Christmas tide, will join in the pleasant labor of beautifying God's house and making glad His dwelling place for the joyous commemoration of the Birth of His dear Son.

### The Sunday School.

We intend to devote a portion of our space, in each number of the *Register*, to the Sunday school, its doings and its needs, and we cannot begin in better way than by looking back over the two years past, to see what has been accomplished in that time. On the first Sunday in January, 1868, when our present Rector took charge of the Parish, he found the school a very small thing indeed. A half-dozen faithful teachers had managed to keep hold of as many little groups of boys and girls whom they taught every Sunday in the church, but the whole number of children's names when recorded, was but thirty-five. These were not all present on that first Sunday—this was the whole number connected with the school—and some of the older boys and girls we expect can count up the names on their fingers. All but seven of these thirty-five are with us still; one of these was buried on Palm Sunday of that same year—a faithful boy who had been six or seven years in the Sunday-school—and six removed from Germantown; three more, we may add, though still in the school, are no longer there as pupils. At the close of the year 1868, the number of those in attendance had increased to eighty-seven—more than double the former number. This looked encouraging; the increase continued steadily and when in the Autumn of last year we removed to the Mission building, we began to feel that we had a school in which we could take pride. On the first Sunday in Advent, 1869, the number of names on the roll had extended to one hundred and thirty-six. Five of these names have since been dropped because the children were not so regular in their attendance as we expect them to be; but twenty-five new names have been added, so that the number now in attendance, (the second Sunday after Christmas, 1870) is one hundred and fifty-five. Of these eighty-six are boys and sixty-nine girls, and there are eighteen teachers.

But after all, dear children, and it is for you chiefly that we have given this little history of our school, a mere increase of numbers is not much to care for. It is not because we have more than four times as many pupils as we had two years ago that we take pleasure in our record. It is because we believe that the school and its lessons have helped to make you better boys and girls; at least we know that you have learned to be attentive and orderly while there, and we hope that you carry away some of the lessons so learned, into the street and to your homes.

We hope you will all take pride in making our school a large one, but far above this we want you to help to make it a good one, quiet, orderly, obedient and attentive to the instruction that is given; remembering that your duty is not ended when you have spent an hour or so in the Sunday-school, or even when you have enjoyed the higher privilege of attending the services of the church; but that what you hear is meant to help you to

live as Christian boys and girls ought to live. And remembering too, that you, as well as the oldest of us, are enlisted in Christ's army and sworn "manfully to fight under His banner against sin, the world, and the devil, and to continue Christ's faithful soldiers and servants unto your life's end."

THERE were very few, indeed, of our boys and girls, we are glad to say, absent from the Christmas festival, and it may seem hardly worth while to give an account of it now; but maybe some will read this who will be glad to hear about what we did; and besides, if we are to keep a *Register* of events, we must not omit one so important as this. In the first place, then, the teachers were busy all St. John's Day, and through the morning of Holy Innocents', decorating the school-room, and hanging hundreds of ornaments on the great Christmas-tree, which stretched its branches quite up to the ceiling. Some of the boys helped on the first day, but on Tuesday they were not allowed to come in at all—until the proper time. They had been told come at half-past two, and as it was near that time, the Superintendent looked out of the window to take an observation; they were all there; no doubt about that; boys and girls in their Sunday best, all ready for a good time. He hardly knew what to do; such a menagerie he had never seen; and if he let them all in at once, he really did not know what would become of him. But he began at the little end; the girls came in at the front door and got their badges, and were stowed away out of harm's reach in the reading-room. And then the side door was opened for the boys. But instead of a rush of wild beasts, as we do believe somebody expected, there came in near a hundred little gentlemen. Yes, they came in and behaved themselves quietly, and were formed in line, and so they started for the church. First, as usual, came the banner of the Cross, which was carried by Horace Hansell; then the boys, then the St. Michael's banner, borne by Charles Barry, and then the girls. The Rector met the procession at the church door, and stood by the font while they all passed by him, to their seats, singing the "Three Kings." Then the Litany was sung, and the rest of the service, and at the close the children went out singing, "Onward, Christian soldiers," and came back to the school-room, when everybody who could possibly find room followed. Here was the Christmas-tree, lighted with lots of candles, and hung with toys and dolls for the infant school, and tables with cakes and sugar-plums and oranges for everybody. First the carol, "Holly Berries," was sung; then the Rector gave out the prizes, and asked what should be done with the money collected during the year. All agreed that part of the money should be sent to the missionary at Cheyenne, and the rest to Bishop Morris, of Oregon. After this the gifts and good things were distributed, and the Rector gave the blessing.

# St. Michael's Register

No. 2.

EPIPHANY.

1870.

SAINT MICHAEL'S CHURCH,  
High St., Germantown.

Rector, REV. J. K. MURPHY.

WARDENS—John M. Gummey, Arthur Wells.  
VESTRYMEN—Jno. M. Gummey, W. R. Dunton, Alfred C. Lambdin, Thad. L. Leavitt, Arthur Wells, O. C. Montgomery, Chas. F. Gummey, S. Harvey Thomas, Galloway C. Morris, G. Wharton Hamersly.

### Calendar.

#### JANUARY.

1. The Circumcision of our LORD.
3. Second Sunday after Christmas.
6. THE EPIPHANY.
9. First Sunday after the Epiphany.
16. Second Sunday after the Epiphany.
23. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
30. Fourth Sunday after the Epiphany.

#### FEBRUARY.

2. The Purification of the Blessed Virgin.
6. Fifth Sunday after the Epiphany.
13. Septuagesima Sunday.
20. Sexagesima Sunday.
24. St. Matthias, the Apostle.
27. Quinquagesima, or the next Sunday before Lent.

#### Services.

SUNDAYS—10 A. M. and 7 $\frac{1}{2}$  P. M.

HOLY DAYS—9 A. M.

Wednesdays—5 P. M.

Fridays—9 A. M. and 8 P. M.

Saturdays—5 P. M.

Children's Service on the last Sunday of

the month at 3 $\frac{1}{2}$  P. M.

In the Mission Building,  
MORTON STREET, BELOW HIGH.

SUNDAY SCHOOL every Sunday afternoon  
at 3 o'clock.

MOTHERS' MEETING on Monday evening  
at 7 o'clock.

SEWING SCHOOL on Saturday afternoons at  
2 $\frac{1}{2}$  o'clock.

ST. MICHAEL'S LIBRARY ASSOCIATION.—  
Reading Room and Library open for members  
every evening.

Lectures on Wednesday evenings:—

Jan. 12. "Greenland and the Greenlanders," by B. D. Dorr, Esq.

Jan. 26. "How and what we Breathe," by Dr. T. L. Leavitt.

Feb. 9. "The Eye and Vision," by Dr. Kerlin.

THE PARISH AID SOCIETY.—The annual meeting of the Parish Aid Society was held on Thursday evening, Jan. 6, at the Rectory. The treasurer reported the receipts during the year at \$241.48; the expenditures, \$182.57; balance on hand, \$162.76. The following ladies were elected officers to serve during the ensuing year.

Directors.—Mrs. Montgomery, Miss Lambdin, Mrs. Pohl.

Treasurer.—Mrs. Thomas.

Secretary.—Miss MacIlwaine.

Collectors.—Mrs. Hamersly, Mrs. Noble, Mrs. Morris, Miss Lambdin, Miss MacIlwaine, Miss Lilly Bethell.

The Society meets on alternate Thursday evenings; the next meetings will be as follows: January 20th, at the house of Mrs. S. H. Thomas, Tulpehocken street; February 3d, at the house of Mrs. Pohl, Chelten ave.

RAINY SUNDAYS.—It rains and snows and keeps people away from church, and when the sun comes out and makes everything bright and pleasant for the congregation, they often forget that for several Sundays the expenses of the church have been running on all the same, whilst the plates have gone up to the altar scarcely covered.

THE concert spoken of in our last number, came off most successfully, and was heartily enjoyed by a large audience. This act of very great kindness on the part of our friends resulted in placing nearly four hundred dollars in the warden's hands, with which to meet the payments on the rent of the rectory.

THE offerings on Christmas day were as follows: For the fund for disabled clergy, \$25.00; for the Sunday-school library, \$22.55; for the poor, \$22.31; total \$69.86.

THE following are the names of those who received prizes for their punctuality and attention during the past year: Kate Eastburn, Clara Hansell, Lizzie Paramore, Henry Bowman, Joseph Tyson, Baynard Hansell, Harry Stocker, Horace Hansell, William Osborne and Thomas Osborne. The contributions of the Sunday-school during last year were as follows: For the school building fund, \$30.50; for Rev. Mr. Cooke, \$25; for Oregon, \$27.82. Total, \$33.32.

THE Mothers' Meeting is held on Monday evening, and not, as previously, in the afternoon.

ST. MICHAEL'S REGISTER.

GERMANTOWN, PHILADELPHIA, EPIPHANY 1870.

Our Paper.

When we issued, last month, an experimental number of our little parochial newspaper, we stated our intention to continue its publication, if we received sufficient encouragement to warrant it. There has been no lack of expressions of approval among the congregation, nor, we are glad to say, have we been without more substantial acknowledgements of the usefulness of the undertaking, and we have determined to go on with our enterprise, and herewith present to our readers the second number of the *Register*. After no little consideration, we have concluded to modify our original plan so far as to issue the *Register*, not monthly, as we first proposed, but six times in the year, at the chief seasons of the Church's round of days. Dating our first number at Advent, and this at the season of the Epiphany, number three will appear at the beginning of Lent, and number four at, or after Easter. The fifth number will be published at Whitsuntide, and through the summer, a season of comparative inactivity, at least from aggressive work, there will be no number issued, until our own special festival comes around, and Michaelmas gives occasion for the publication of number six.

Remembering that whatever good may be derived from the publication will depend chiefly on the extent of its circulation, we have thought best to solicit subscriptions, of unfixed amounts, so that the contributions of those who can, may pay for the papers furnished to those who cannot—or would not—procure them for themselves. The subscriptions already received, range from ten dollars to twenty-five cents, and we hope before the time comes for another number, to have the cost of publication for the whole year provided.

Epiphany.

This name is given by the Church to the season of the year that immediately succeeds Christmas-tide. The festival day that is specially called by it is the 6th of January, often styled, too, among old-fashioned people, and particularly old country people, Twelfth Night, being that many days after Christmas. The word Epiphany ought to remind us of the language which was almost universally used at the beginning of our holy religion, of the tongue in which the Scriptures, old and new alike, were well nigh exclusively read, and in which certainly the sacred offices of the earliest Christians were performed. Epiphany means in Greek, a "shining upon," and a special feature of the day and season is, that we celebrate in them the shining forth of the true Light of God and of the knowledge of the Person of Christ the son of God, to the Gentiles, who are so often called Greeks, in the New Testament, and considered so very

different in the divine sight from the Jews. We commemorate the various ways in which God manifested himself in Christ to all; by a star to Eastern kings or wise men, by miracles to His Disciples, and by a Voice from Heaven at His baptism. Particularly do we bear in mind the revelation that was made to the Magi, the good men whom the shining light in the sky guided from their distant homes to the infant Jesus.

"Bearing gifts, they traverse afar Field and fountain, moor and mountain" to find out Him for whose sake God had vouchsafed this wondrous "Epiphany" in the very heavens. Gold as for a king, myrrh as for a mortal man, and frankincense as for a high and holy God, were the presents which, consciously or unconsciously, they bestowed upon the Babe of Bethlehem. Worship and gifts, were their grateful acknowledgment of the Light of the Lord that had come to them.

Financial Statement.

The Accounting Warden has kindly furnished us with the following financial statement of the Parish for the past year:

GENERAL EXPENSE ACCOUNT.

RECEIPTS.

Balance in hand Jan. 1, 1869,	\$130 15
Proceeds of Fair,	1521 59
From Parish Aid Society,	50 00
	1571 59
Offerings through Envelopes, open,	1907 59
	1221 99
	2529 58

EXPENSES.

Rector's Salary,	\$1800 00
Rent of Rectory,	650 00
Improvements (from Fair Fund),	881 59
Sexton and Organ Boy,	234 00
Interest on Mortgage (\$4000),	240 00
Ground Rent on adjoining Lot,	76 50
Fuel,	130 25
Gas,	63 86
Insurance on Church,	6 80
Tuning Organ,	15 00
Christinas and Easter Decorations,	18 88
Gas-fitting in Mission Building,	14 75
Sundries	76 48
	4207 06

Balance Jan. 1, 1870, \$24 26

SUNDAY-SCHOOL BUILDING FUND.

Balance on hand Jan. 1, 1869,	\$417 00
Collections and Subscriptions,	992 11
	1400 11
Paid on Account of Building and Insurance,	1087 50

Balance Jan. 1, 1870, \$371 61

SPECIAL COLLECTIONS.

Parochial: Sunday Schools,	\$22 55
Liquidation Fund,	23 00
	\$45 55
Extra Parochial: Missions,	222 75
Church Hospital,	33 00
Disabled Clergy Fund,	26 00
Durborrow Fund,	61 00
	381 75
	\$877 30

RECAPITULATION OF RECEIPTS.

Parochial: Current Expenses,	\$8219 58
Special Objects,	1919 25
	\$10188 83
Extra Parochial Contributions,	331 75
Total	\$5470 58

A comparison of the above statement with that of last year, will show that the gross receipts have exceeded those of 1868 by \$2381.75, or more than seventy-five per cent. The increase in Sunday collections for current expenses, has been, however, but \$249.09, (about 11 per cent.,) which falls short \$770.91 of the amount asked for at the beginning of the year, the expenditures having been almost exactly in accordance with the estimate then made. That is to say, to about this extent the expenses of the Parish have had to be met from sources outside the offertory, and it is earnestly to be hoped that every one will use his utmost efforts during the coming year, to bring the offerings up to an amount sufficient to cover all the current expenses. With our largely increased congregation there need be no difficulty in effecting this. It is only necessary that the requirements of the church should be known, and that everyone should feel that the support of the services is the privilege and duty not of a few, but of all. We will thus be enabled to direct all our extra efforts to the permanent strengthening and extension of the Parish and its works. We have certainly abundant reason to be gratified at this year's exhibit, but while we find encouragement in it, we must also find the incentive to make next year's record a yet better one.

THE voice of Divine Truth proclaims that there is one God, one Christ, one Faith, one Hope, one Heaven for all men, and that all are to be taught that Faith, and exhorted to seek that Heaven. Whosoever then tends to erect barriers between class and class, and to hinder the diffusion of religious Truth among all men, whatever tends to make the blessings of the Gospel the privilege of a few and not possessions of the many, is opposed to the gracious counsels and purposes of God, and hinders the salvation of mankind. And these serious consequences seem to flow very certainly, and by a clear necessity, from the practice so prevalent among us of dividing the house of God into compartments, and then selling or renting these to him who will pay most for them, and thereby making Mammon the porter to stand at the door of the Temple of God, to open or shut as he is or is not propitiated by those who desire to come in. For this is incontrovertably the effect of the Pew System. It gives the right of entrance into the sanctuary of God to the man with a purse, but to him who, like the Apostles, is constrained to say, "Silver and gold have I none," its reply is, then, I know you not, depart from me. If you have no money, you have no place in the house of God. For you there are no sacraments, no ministry, no worship. What then is its effect? That the Gospel becomes one of the luxuries of the rich, and not the Bread of Life to hungry souls. What then follows? That a church (by which I mean here a society of Christians) consistently and steadily acting on the system

of selling or renting pews in its houses of worship, must estrange itself from the mass of the people, and thereby abandon them to what on its own principles is religious error, or to that which is perhaps still more ruinous, religious ignorance, indifference, and insensibility.—*Bishop Atkinson, of North Carolina.*

Saint Michael's Library Association. Memorandum of the last month, December 1st to January 6th:

NEW MEMBERS.—Thirty-two active members have signed the Constitution, since Dec. 1st 1869, making the total number of active members, fifty-three. In addition there are forty-four members elect, who have not yet signed the Constitution. The total number of contributing members is nineteen.

THE LIBRARY.—Ninety-six volumes have been taken out by sixty-nine persons; twenty-eight volumes have been added to the Library, in the same time, making the total number of volumes four hundred and fifty, beside about three hundred magazines not yet assorted.

THE CLASSES.—The classes in Mathematics, Mechanical drawing, and Book-keeping have been held continually on Monday, Thursday and Friday evenings, with good attendance, and in addition, a Primary class in Reading and Spelling, etc., has been started on Tuesday evening.

THE LECTURES.—The fourth and fifth lectures of the course as announced, have been given by Dr. T. F. Betton and Mr. F. W. Beasley, Jr., in both cases before good audiences.

On January 5, the course was varied by an exhibition of a stereoptican. Members were admitted free, while non-members were charged ten cents admission—which, with the subscription of a member of the Board relieved the Association of any expense.

An equally fine exhibition has never been given in Germantown, and none better in our city. It is to be hoped that the Board of Management will feel authorized to get up another similar exhibition in a larger hall.

SPECIAL MEETING, December 29.—A special meeting of the Association was held, at which twenty-five members were present. An Amendment to the By-laws, increasing the Committee on the Board of Management to nine, and another authorizing the Secretary to drop the names of members elect who fail to sign the Constitution within one month, were adopted.

An address was made by the President and remarks by a number of members.

BOARD OF MANAGEMENT.—At the Special Meeting, Messrs. T. Girling, John E. Manship, W. W. Cartledge and John H. Dooley, were elected members of the Board of Management for 1869-70. At a meeting of the Board, Jan. 5, Mr. J. E. Manship was elected Ass't. Librarian, and Mr. T. Girling, Collector.

## Saint Michael's Register.—Lent, 1870.

### Faith.

"Unto the golly there ariseth up light in the darkness."

Lead, Kindly Light, amid the entwining gloom,

Lead Thou me on!

The night is dark, and I am far from home—

Lead Thou me on!

Keep Thou my feet; I do not ask to see

The distant scene;—one step enough for me.

I was not ever thus, nor prayed that Thou

Shouldst lead me on.

I loved to choose and see my path; but, now,

Lead Thou me on!

I loved the garish day, and, spite of fears,

Prude ruled my will; remember not past years.

So long Thy power hath blest me, sure it still

Will lead me on,

O'er moor and fen, o'er crag and torrent, till

The night is gone;

And with the morn those Angel faces smile,

Which I have loved long since, and lost awhile.

Then hours of Prayer, in welcome round,

For several hearts together bound;

Seven times a day, on bended knee;

They to their Saviour cried; and we—

One hour we find in seven long days,

Before our God to sit and gaze!"—Keble.

### Saint Michael's Library Association.

Memorandum of operations since last report; January 6th—March 1st:

#### MEMBERS.

Number of Active Members reported January 6, 53.

Number signed the Constitution since that date, 27.

Present number, 80.

Contributing Members at last report, 19.

Added since January 6, 2.

Present number, 21.

#### LIBRARY.

The Library has received the addition of fifteen volumes, and a Library Fund has been started with the proceeds of the Stereopticon Exhibition. Since January 6th 147 volumes have been taken out.

#### CLASSES.

The classes have been carried on as announced in last report, on Monday, Tuesday, Thursday and Friday evenings.

#### LECTURES, ETC.

The VI, VII, VIII and IX Lectures of the Course have been delivered as follows:—

January 12.—Mr. B. Dalton Dorr, on "Greenland and the Greenlanders." The lecturer gave a sketch of the history of the early settlement of Greenland, and the labors of the missionaries, and an exceedingly interesting account of natural phenomena, and of personal experience in high latitudes.

January 25.—Dr. T. L. Leavitt on "How and What we Breathe." The lecturer illustrated his subject by large diagrams of the lungs, and by a number of experiments, which, with the microscope which was exhibited to those desiring it, after the lecture, were highly appreciated by the large audience.

February 9.—Dr. J. N. Kerlin, of Media, on the "Eye and Vision." This very able lecture was also profusely illustrated.

February 23.—Mr. Francis Wells, of the Philadelphia Evening Bulletin, gave a Reading from Dickens' Works. The enjoyment of the listeners seemed unbounded, and the only regret expressed was that the reading had not been given in a larger hall, where more could have shared the pleasure.

The audiences have throughout been large and attentive, and the Board of Management are glad to express their obligations to the lecturers, and to the people of the neighborhood, who have contributed to the success of the Course.

#### STEREOPTICON EXHIBITION.

On February 16th the Association gave a Stereopticon Exhibition at the Town Hall. The views were shown by Mr. W. Mitchell McAllister, and explained by Rev. Wm. W. Newton, of the Church of the Epiphany, who kindly gave his services. The large room was well filled, and the entertainment was very successful. After paying all expenses, a balance of about \$50 will remain for the Library Fund.

#### The Sunday School.

We have not very much to say about the Sunday School this month, except that it continues to grow. Twenty-four names have been added to the roll since Epiphany, and no doubt before Easter we shall have over two hundred children in attendance. After that we shall not have much room to spare. There is one trouble about all this that the number of teachers does not increase in anything like proper proportion to the increase of scholars. Many of the classes are now overcrowded and what is worse, we are going to lose, by removal, three of our most faithful teachers, who have been connected with the school from the very beginning of the parish, and whose loss we shall not know how to repair. However, we must do the best we can, and we are sure that this statement of our wants will bring reinforcements to our hard worked band.

#### Hymns for Lent.

The following are the Hymns which will be used at the week-day services during Lent:—

Monday.—Ps. 104. My Soul with patience waits.

Tuesday.—H. 267. Nearer, my God, to Thee.

Wednesday.—A. M., Ps. 44. Have mercy Lord on me.

" P. M., H. 56. Saviour, when in dust to Thee.

Thursday.—H. 60. O Thou to whose all searching sight.

Friday.—A. M. H. 254. My God, I love Thee.

" P. M., Ps. 6, 27, 32, 44, 80, 104, and 115, successively.

H. 139. Rock of Ages.

Saturday.—H. 264. Abide with me.

THE following references to Holy Scripture, illustrating the use of the mystical number *forty*, especially in connection with fasting and humiliation, may be of interest to some of our readers: Gen. viii., 4-12; Gen. I. 3; Deut. ix., 9; Deut. ix., 18; Deut. xxv., 3; Numbers, xiii., 25; Numbers, xiv., 23; I. Kings, xxi., 8; Ezekiel, iv., 6; Jonah, iii.; St. Matthew, iv., 2; Acts, i., 3.

A WIFE, a mother, a mistress of a family, have their perfection in their hands, beneath their feet. Holy prayer, recollection, piety, cannot produce any fruit better than attention to perform ordinary actions well, and to give real sanctity to domestic life. How many valuable opportunities may be found there for abnegation, patience, zeal, and devotedness.—*De Ravignan.*

WE call attention to the fact that the evening of the Literary Association has been changed from Wednesday to Thursday.

THE DAILY CHRONICLE STEAM-POWER PRESS, GERMANTOWN, PHILADELPHIA.

# Saint-Michael's Register.

NO. 3.

LENT.

1870.

SAIN'T MICHAEL'S CHURCH,  
High Street, Germantown.

Rector, Rev. J. K. MURPHY.

WARDENS—John M. Gummey, Arthur Wells.

VESTRYMEN—John M. Gummey, W. R. Dunton, Alfred C.

Lambdin, Thad. L. Leavitt, Arthur Wells, O. C. Montgomery,

Charles P. Gummey, S. Harvey Thomas, Galloway C.

Morris, G. Wharton Hamersley.

#### Calendär.

MARCH.

2. Ash Wednesday.
6. First Sunday in Lent, or Quadragesima.
9. Ember Day.
11. Ember Day.
12. Ember Day.
13. Second Sunday in Lent.
20. Third Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
27. Fourth Sunday in Lent, or Mid-Lent Sunday.

APRIL.

3. Fifth Sunday in Lent, or Passion Sunday.
10. Sunday next before Easter, or Palm Sunday.
11. Monday in Holy Week.
12. Tuesday in Holy Week.
13. Wednesday in Holy Week.
14. Thursday in Holy Week, or Maundy Thursday.
15. Good Friday.
16. Easter Even.
17. EASTER DAY.
18. Monday in Easter Week.
19. Tuesday in Easter Week.
24. First Sunday after Easter, or Low Sunday.
25. Saint Mark the Evangelist.

#### Services.

SUNDAYS—10 $\frac{1}{2}$  A. M. and 7 $\frac{1}{2}$  P. M. Also,  
HOLY COMMUNION—At 8 A. M. on the II, IV and VI  
Sundays in Lent. On the other Sundays, after Morning  
Prayer.

WEDNESDAYS—9 A. M. and 5 P. M.

FRIDAYS—9 A. M. and 8 P. M.

OTHER DAYS—5 P. M.

HOLY WEEK—9 A. M. daily, except Good Friday, when  
the hour is 10 $\frac{1}{2}$ . Evening Prayer as above.

CHILDREN'S SERVICE on the last Sunday of the month,  
and on Easter Day, at 3 $\frac{1}{2}$  P. M.

#### In the Mission Building.

MORTON STREET, BELOW HIGH.

SUNDAY SCHOOL every Sunday afternoon at 3 o'clock.  
MOTHERS' MEETING on Monday evening at 7 o'clock.  
MISSION SERVICE on Wednesday evening at 7 $\frac{1}{2}$  o'clock.  
SEWING SCHOOL on Saturday afternoon at 2 $\frac{1}{2}$  o'clock.

SAIN'T MICHAEL'S LIBRARY ASSOCIATION.—Reading  
Room and Library open to members every evening.  
Lectures on Thursday evenings:—  
March 10th—X Lecture.  
March 24th—XI Lecture.

April 7th—XII Lecture, and last Lecture of the Course.  
THE SPRING MEETING of the Association will be held  
on Saturday evening, April 23d. The President's Address  
will be delivered, Reports of the Winter's work  
made by the Treasurer, Librarian and Committees, and  
Addresses are expected from several visitors.

The attendance of all members and of all persons interested  
in the Association, is particularly desired.

THERE will be a Mission Service held at the school-house,  
upon every Wednesday evening hereafter until further notice.  
It is intended specially for the families living  
in the neighborhood of the Mission building, and  
will be of a character which we hope will be interesting  
and useful to those of our parishioners who,  
from the nature of their occupations, cannot avail themselves  
of the regular services of the church during the day time.  
The service will consist of a familiar lecture or  
discourse upon some passage of scripture, with the  
singing of hymns, and the offering of prayer before  
and after. It is hoped the people of the neighborhood  
will bear this service in mind and make use of it as an  
opportunity for worship, in an informal way. It will, at  
least, be a break in the week of weary work with which  
so many of our people have to earn a livelihood.

THE SEWING SCHOOL has proved very successful and  
should be better known to the congregation. Between  
forty and fifty girls, of various ages, weekly attend the  
school and receive instruction not only in sewing, but also,  
as far as opportunity affords, in Christian truths and  
duties. Two or three additional teachers are very much  
needed, to which fact we beg to call the attention of the  
ladies of the congregation. We commend this useful  
institution to the sympathy and assistance of our readers.

FASTING.—All fasting, for whatsoever end it be undertaken,  
must be done without any opinion of the necessity  
of the thing itself, without censuring others, with all humility,  
in order to the proper end; and just as a man takes physic:  
of which no man hath reason to be proud, and no man thinks it necessary, but because he is in sickness,  
or in danger and disposition to it.—*Jeremy Taylor.*

REMEMBER THE POOR.—When you come to Church  
on the week days, do not come empty handed; the alms-  
chest affords a constant opportunity of lending unto the  
Lord, by a gift to His poor. The alms thus collected  
have relieved many cases of want during the winter, but  
the demands upon the Rector's "poor's purse" are always  
more than it can meet.

ORDINATION.—The Bishop of the Diocese has appointed  
the first Sunday in Lent to hold an ordination in  
St. Michael's Church. It is quite a long time since we have  
had the honor of a visit from our own Bishop, and all  
will be glad to welcome him. But once before have  
Holy Orders been given in our church—at the opening  
service ten years ago when Mr. T. S. Littell was admitted  
to the Diaconate.

## Saint Michael's Register.—Lent, 1870.

### Saint Michael's Register.

GERMANTOWN, PHILADELPHIA, LENT, 1870.

#### A Lenten Pastoral.

In the system of the Church, arranged for our Christian instruction and training, dearly beloved brethren, the season of Lent is meant for special lessons and efforts in the way of self-denial and self-control. The wise man's declaration is remembered for our benefit, "for every purpose under Heaven there is a time." If it is needful for us occasionally to bring our dispositions and even our bodies under godly discipline, so that we may know that they are both really serving us always, in the work of perfecting ourselves in holiness, it is a blessed provision for us, that we have a set time appointed for so doing by the authority which is over us in the Lord. "Any time is no time at all;" and stated appointments are the only methods that will work well towards thorough results. The wisdom of the Lenten observance cannot, therefore, be faulted, except by those who think that there is no need for such apostolic carefulness, as "proving one's own self," as "giving oneself to fasting and prayer," as "keeping under the body and bringing it into subjection."

But, beloved, it is for each one of us to see to it, that this intention of the Church, in prescribing a season of searching religious treatment for both our bodies and our spirits, is not defeated by our own unfaithfulness to ourselves. It is the easiest thing in the world to turn Lent into a sham, and to make it no more a time of discipline, prayer, watchfulness and self-knowledge, than if we were passing through the feasts of Christmas-tide. With a view of keeping it, many of us will perhaps make a change in our food, and social arrangements, and some will frequent more diligently the courts of the Lord's house. But will there be any actual self-denial that will be worthy of the name? Will there be any real increase of devotion to Christ in the services of His Church? Let our consciences bear us witness. Will we look down as deep into the sinfulness of our souls, and will we place ourselves as penitently at the foot of Christ's cross, in the weeks that are coming, as we have joyfully contemplated, in the weeks gone by, the gift of a Saviour at Bethlehem, and His abiding presence since with His people? Will we, when Lent is over, be conscious that we have sorrowed after a godly sort; that we have striven in consequence to be more humble, more restrained, more earnest, more desirous for unselfish ends,—man's good and God's glory? If so, we shall have something to show for it, when the season is past. If it has cost us nothing to do sacrifice unto the Lord our God, of course a cypher will tell the sum of the offering we have acquired to give Him at its close. But if our prayers in His Holy House, if our participation in His Blessed Sacrament, if our own private devotions and abstinences and efforts have been productive of practical results, there will be something to show. Both in what we have saved, and in what we have wrought for Christ's sake, there will surely be found fruits of faith and love, which we can humbly lay upon His altar.

Can we be satisfied with our Lent, if Easter finds us with no increase from it, in our hearts and in our hands,—the one to keep to profit withal, the other

to cast into the treasury of the Lord. As we lay aside for awhile our luxuries, or engage more earnestly in personal duties, let the savings and the gains, whatever they may be, be not for self but for Christ; let them go, "that the poor may eat and be satisfied," that the House of God may have its needs supplied, and that labors of love, here and elsewhere, in the Kingdom of Heaven, may be stimulated and sustained. Dearly beloved in the Lord, I have a suggestion to offer to you as members of this parish. I propose that each one of us earnestly prays and works throughout this Lent for the reduction of the debt that rests upon our Church building. I propose that we strive to gather, at the cost of our efforts and self-denial, something, little or great, that at Easter morning we can add to the offertory for the day towards a first payment on the sum that prevents us saying that our Church is really either ours or God's.

#### Teachers.

The short statement of the work of the Sunday School, which is printed elsewhere, has quite distressed us, notwithstanding its gratifying tale of continual growth, and we wish to supplement it by a few words of our own. We could not, however, say anything half so eloquent as this simple fact,—that while the number of scholars has more than doubled since this period of last year, the number of teachers engaged in their instruction is precisely the same as at that time! Surely this ought not so to be. In a congregation like ours there can be no scarcity of persons able to undertake this and similar work; and we trust there are some who need no more than such a statement as this to induce them to engage in it. For we know that people are very apt to take for granted that everything is going on smoothly without their troubling themselves about it, and it is one of the main objects of the REGISTER to arouse its readers from this indifference and to help them to realize that there is work for all to do.

Beside this indifference, and leaving out of sight both inability and indolence, there is another reason for the small number of those who engage in parochial work of any kind,—namely, a misapprehension of the requirements of such work. An invitation to become a teacher in the Sunday School, for example, is often met by some such reply as this: I should be glad to do so, but I have not the capacity to undertake a class; or, I have not the gift of attracting children, and so forth. Now, we certainly would not under-estimate the intellectual and moral equipment needed to make anyone a really good teacher of youth, nor those natural gifts which go so far towards lightening the labors of some; but for the ordinary requirements of the Sunday School, and especially where, as with us, so much of the actual instruction is given to the School as a whole, we are inclined to place the easily practiced virtue of punctuality before all these in importance. Nothing does so much harm to a class as the frequent absence and neglect of the teacher, and she who is with her pupils always on the Sundays, and remembers them during the week, will probably effect greater good than her more gifted but less reliable sister.

And yet we cannot say that this is all. A teacher needs, if anyone does, to strive beyond all things for those graces without which all our labors are nothing worth. *Faith*, first of all in those Christian verities he is called on to teach; *faith* in his work and in the power of Him for Whom, and by Whom, it is wrought. *Hope*, constant hope for results he may never see. *Love*, real and constant, though often sorely tried, for the little ones committed to his care, for His sake, whose children they are.

## Saint Michael's Register.—Lent, 1870.

#### Lent.

From the very first ages of Christianity, it was customary for the Christians to set apart some time for mortification and self-denial, to prepare themselves for the feast of Easter. Ireneus, who lived but ninety years from the death of St. John, and conversed familiarly with St. Polycarp, as Polycarp had with St. John, has happened to let us know, though incidentally, that as it was observed in his time, so it was in that of his predecessors.

It is true, indeed, as to the length of it, the Christian Lent was observed with great variety at first; some fasting only one day, some two, some more and some for forty days together, *i. e.*, if Eusebius be rightly understood by the learned Dr. Grabe; if not, we must reduce the forty days to an entire abstinence of forty hours only, according to Valesius; from which number of hours some think it is most probable this fast was first called Quadragesima, as beginning about twelve on Friday (the time of our Saviour's falling under the power of death), and continuing till Sunday morning, the time of his rising again from the dead. —Wheatley.

Toward the middle of the third century Origen speaks of forty days being consecrated to fasting before Easter, and at the Council of Nicaea this period was taken for granted, as if long in use. \* \* \* St. Gregory the Great introduced our present mode of observance, or sanctified it with his authority, at the end of the sixth century, excluding Sundays from the number of fasting days, and making the thirty-six days thus left of the forty-two immediately preceding Easter, into an exact forty by beginning the fast on the Wednesday before Quadragesima Sunday, instead of on the Monday following it. This rule seems to have been very readily accepted in the Western Church, but the Eastern Lent begins on the Monday after the day which we call Quinquagesima, and the rule of fasting is so strict that although some slight relaxation of its rigor is allowed on Saturdays and Sundays, not even the latter are wholly excluded from the number of fasting days. —Blunt.

The primary object of the institution of a fast before Easter was doubtless that of perpetuating in the hearts of every generation of Christians the sorrow and mourning which the Apostles and Disciples felt during the time that the Bridegroom was taken away from them. This sorrow had indeed been turned into joy by the Resurrection. Yet no Easter joys could ever erase from the mind of the Church the memory of those awful forty hours of blank and desolation which followed the last suffering of her Lord; and she lives over year by year the time from the morning of Good Friday to the morning of Easter Day by a re-presentation of Christ evidently set forth, crucified among us. This probably was the earliest idea of a fast before Easter. But it almost necessarily followed that sorrow concerning the death of Christ should be accompanied by sorrow concerning the cause of that Death; and hence the Lenten fast became a period of self-discipline; and was so probably, from its first institution in Apostolic times, and, according to the literal habit which the early Church had of looking up to the pattern of her Divine Master, the forty days of His fasting in the wilderness while He was undergoing temptation, became the gauge of the servants' Lent, deriving still more force, as an example, from the typical prophecy of it which was so evident in the case of Moses and Elijah.

Lent was the principal time, in the early Church, for preparing the catechumens for Baptism, and a large portion of St. Cyril's Catechetical Lectures were delivered at this season. There were also constant daily sermons at

the services, as we see from expressions used by St. Chrysostom and other fathers. Public shows were more or less strictly forbidden; and works of charity were engaged in by all who could undertake them. It was a time when sinners were called out to do outward penance, as a sign of inward penitence, that they might be received back to Communion at Easter. Lent was, in fact, a season of humiliation, abstinence from pleasure, fasting, prayer, penitence and general depression of tone on account of sin, and was marked on every side with the sombre tokens of mourning.—Blunt.

The Collects for the Sundays in Lent are all ancient, with the exception, possibly, of that for the first Sunday, the source of which is not known. They are found in the Sacramentary of St. Gregory (A. D. 591), and those for Palm Sunday, Good Friday and Easter occur also in that of Gelasius, a century earlier. They are all probably of greater antiquity than this. The collect for Ash Wednesday is partly a translation of one anciently used at the Benediction of the Ashes, and partly a composition of 1549, on the basis of other collects of the day.

The Epistles and Gospels are, with one or two exceptions, those appointed in the Lectionary of St. Jerome—which, if not written by that father himself, is at least as old as his time (A. D. 345-420).

CHRIST CHURCH.—We are glad to learn that the Rev. Theodore S. Runney, of White Plains, N. Y., has accepted the call extended to him by the Vestry of Christ Church to become the Rector of that parish, and we heartily congratulate our neighbors upon the prospect of an early termination of the trials which must beset a people without a pastor. Of the Rector-elect we have heard but little, but that all of good, and we do not doubt he will ably carry on the many works of piety and charity which have heretofore characterized this noble parish.

PERSONS attending the week-day services will not only add to their own comfort, but will save the officiating clergyman very much fatigue by occupying the seats near the chancel. We laymen can scarcely appreciate the effort required in reading with a row of empty benches between the reader and his hearers.

THE next number of the REGISTER will be issued (D.V.) the week following Easter week. It will contain the Parochial Report for the year, together with accounts of the various branches of parish work during the past season, and a report of the Spring meeting of the St. Michael's Library Association.

WE are requested to state that the Parish Aid Society undertakes the execution of sewing of all kinds, and that orders for the making up of clothing, etc., sent to any of the officers of the Thursday evening meeting meetings of the Society, will be gladly received and attended to.

WE would remind persons who desire to be enrolled as parishioners, to notify the Rector of their wishes. It is quite impossible, otherwise, to distinguish between those who consider themselves members of the parish, and those who are merely casual attendants upon the services.

WE have made another change in the dress of the READER with the present number, and now we flatter ourselves that we look very well. We hope our friends will give us credit for the increased amount of reading matter.

## Saint Michael's Register.—Easter-Tide, 1870.

### Hymn for the Ascension.

See the conqueror mounts in triumph,  
See the King in royal state  
Riding on the clouds His chariot  
To His heavenly palace gate;  
Hark, the choir of angel voices  
Joyful Alleluias sing,  
And the portals high are lifted  
To receive their heavenly King.  
  
Who is this that comes in glory,  
With the trumpet of jubilee?  
Lord of battles, God of armies,  
He has gained the victory;  
He Who on the Cross did suffer,  
He Who from the grave arose,  
He has vanquished Sin and Satan,  
He by death has spoiled his foes.  
  
While he lifts His hands in blessing,  
He is parted from His friends;  
While their eager eyes behold Him,  
He upon the clouds ascends;  
He who walked with God and pleased Him,  
Preaching truth, and dooms to come,  
He, our Enoch, is translated  
To His everlasting home.  
  
Now our heavenly Aaron enters,  
With His Blood, within the veil;  
Joshua now is come to Canaan,  
And the kings before him quail;  
Now He plants the tribes of Israel  
In their promised resting place;  
Now our great Elijah offers  
Double portion of His grace.  
  
He has raised our human nature  
In the clouds to God's right hand;  
There we fit in heavenly places;  
There with Him in glory stand:  
JESUS reigns, adored by angels;  
Man with God is on the throne;  
Mighty Lord, in Thine Ascension  
We by faith behold our own.

—Bishop Wordsworth.

### Saint Michael's Library Association.

The Spring meeting of the Library Association was held at the Reading Rooms on Saturday evening, April 23, the President in the chair.

The Secretary reported the following minute: The preliminary meeting for organizing the Library Association was held on September 9th, 1869. A second meeting was held September 16, when the constitution and by-laws were adopted, and on September 25th the annual meeting was held, at which the present officers and board were elected. At these three meetings nineteen members were elected or enrolled. Since the annual meeting, the election of members has been, as required by the constitution, conducted by the Board of Management, and eighty-eight have been so elected, making a total of one hundred and seven members elected. Eighty-eight persons have signed the constitution, seven of whom are contributing members.

The Treasurer submitted the following report:

Received from Contributing Members.....	\$80 00
"    " Active Members.....	42 85
"    " Treasurer of Guild of S. Michael	3 30
"    " A Member, for first Stereopticon	10 00
"    " Stereopticon at Town Hall.....	95 90
"    " Sales of Waste Paper.....	2 00
 Total Receipts.....	 \$234 05
 Expended for Books, Postage and Room Expenses.....	 \$90 70
Expended for first Stereopticon Exhibition.....	20 00
"    " Second Stereopticon Exhibition.....	49 62
"    " Coal.....	14 00

Expended for Book Shelves..... 6 83

Total Expenses..... \$181 11  
Balance on hand \$52.92, of which \$49.62 is from proceeds of Stereopticon, and \$7.64 belongs to the general fund.

The Librarian reported as follows: There were received from the Guild of S. Michael 350 volumes; 150 volumes have since been presented, making the number now in the Library 500, besides about one thousand unbound magazines, etc. Since September, 1869, three hundred and thirty-nine volumes have been taken from the Library by eighty-five persons.

The Lecture Committee reported that during the winter a course of twelve lectures and readings was delivered in the lecture room as follows:

I. Oct. 20.—By the Rev. J. K. Murphy, on "Where Our Words Come From."

II and III. Nov. 3 and 17.—By Mr. W. C. Taylor, on "The Worlds Around Us."

IV. Dec. 1.—By Dr. T. F. Betton, on "The Human Skeleton."

V. Dec. 15.—By Mr. F. W. Beasley, Jr., on "Volcanoes and Earthquakes."

VI. Jan. 12.—By Mr. B. D. Dorr, on "Greenland and the Greenlanders."

VII. Jan. 26.—By Dr. T. L. Leavitt, on "How and What we Breathe."

VIII. Feb. 9.—By Dr. J. N. Kerlin, on "The Eye and Vision."

IX. Feb. 25.—By Mr. Francis Wells, Readings from Dickens.

X. March 10.—By Rev. Albra Wadleigh, on "English Cathedrals."

XI. March 24.—By Mr. W. N. Meeks, Readings from the Poets.

XII. April 7.—By Dr. James Darrach, on "Botany."

An exhibition of the Stereopticon was also given, as supplementary to the course, on January 5th by Mr. McAllister.

A public exhibition of the same instrument was also given at the Town Hall, under the direction of a special committee, which was quite successful.

To these reports it may be added that the Reading Rooms and Library have been open every evening, and well supplied with papers and magazines, and that various classes have been conducted during the winter, including a "Discussion class" on Saturday evening. The attendance of members has been good throughout, and the results of this first season of the work of the Association are very gratifying to all who are interested in it. The rooms continue open, as usual, upon every evening, except Sunday.

THE offerings on Easter Day for the mortgage debt upon the church building amounted to \$468.58, which with other sums previously raised, made the fund in hand for that object \$516.58. This enables the Accounting Warden to make a payment of \$500, thus reducing the debt to \$3500. Let us take courage by this, and by a strong effort make a yet larger reduction next year.

WHEN you take your seat in church do not occupy the end of a vacant bench, thus shutting out everyone else; but move up to the wall so that others besides yourself may find seats without trouble.

THE EARLY CHRONICLE J. B. PRESS, 4338 MAIN STREET, GERMANTOWN.

# Saint-Michael's Register.

NO. 4.

EASTER-TIDE.

1870.

SAINT MICHAEL'S CHURCH,  
High Street, Germantown.  
Rector, Rev. J. K. MURPHY.

WARDENS—Arthur Wells S. Harvey Thomas.  
VESTRYMEN—John M. Gummey, W. R. Dunton, Alfred C. Lambdin, Thad. L. Leavitt, Arthur Wells, O. C. Montgomery, Charles F. Gummey, S. Harvey Thomas, Galloway C. Morris, G. Wharton Hamersly, J. P. Aertsen, Paul Pohl, Jr.

### Calendar.

MAY.

1. S. S. Phillip and James. Second Sunday after Easter.
8. Third Sunday after Easter.
15. Fourth Sunday after Easter.
22. Fifth Sunday after Easter, or Rogation Sunday.
23. Rogation Day.
24. Rogation Day.
25. Rogation Day.
26. ASCENSION DAY.
29. Sunday after the Ascension.

JUNE.

5. WHITSUN DAY.
6. Monday in Whitsun Week.
7. Tuesday in Whitsun Week.
8. Ember Day.
10. Ember Day.
11. S. Barnabas. Ember Day.
12. TRINITY SUNDAY.
19. First Sunday after Trinity.
24. Nativity of S. John Baptist.
26. Second Sunday after Trinity.
29. S. Peter the Apostle.

### Services.

SUNDAY—10 $\frac{1}{2}$  A. M. and 8 P. M.  
Wednesday—6 P. M.

Friday—9 A. M.

Saturday—6 P. M.

ASCENSION DAY—10 $\frac{1}{2}$  A. M.

Other Holy Days—9 A. M.

Children's Service on the last Sunday of each month, and on Whitsun Day at 3 P. M.

### In the Mission Building, MORTON STREET, BELOW HIGH.

SUNDAY SCHOOL every Sunday afternoon at 3 o'clock.  
MOTHERS' MEETING on Monday evening at 7 o'clock.  
MISSION SERVICE on Wednesday evening at 7 $\frac{1}{2}$  o'clock.

SAINT MICHAEL'S LIBRARY ASSOCIATION.—Reading Room and Library open to members every evening.

THE SUNDAY SCHOOL.—There has been the usual attendance at the Sunday School, though a number of rainy Sundays have served to prevent any actual increase in numbers since our last report.

The Children's Service on Easter Day was a very bright and pleasant one, and in spite of the dullness of the

weather, was well attended. A collection was made for the church debt, which amounted to \$30.45. As the children only knew of this collection a week or two before, the sum which they gathered shows a zeal well deserving praise.

THE SEWING SCHOOL, which was opened at the Mission Building on November 28th, has been conducted successfully, on Saturday afternoons, throughout the season. The whole number of girls in attendance has been fifty-six, whose ages have ranged from five to fifteen years. Those were divided into five classes under as many teachers—although a larger number of ladies have been engaged in the work at different times during the winter. The average attendance of pupils has been between thirty and forty. The progress made by many of the pupils has been quite noteworthy, and almost all were allowed to carry home well-made aprons and other garments as the result of their efforts.

The closing session of the school was held on the afternoon of Saturday, April 23, when a bountiful supply of cake and candy and small gifts were provided for the children, by the kindness of the ladies of the Parish.

THE MOTHERS' MEETING has been in successful operation during the Winter; the attendance has been regular and good, and the members have shown real interest in the work, and much true kindness and sympathy in their intercourse together.

The ladies have tried to make the meetings both pleasant and profitable, by entertaining and useful readings aloud, singing our beautiful hymns, and a short religious exercise at the close of the evening.

Material to the amount of \$40 has been given out, and paid for by the members of the meeting in weekly installments, and a considerable quantity of other material has been also made up, to meet any wants that may arise among the poor and the sick of the Parish. Through the kindness of friends, a number of new books have been procured for the special use of the meeting, including a donation from Messrs. Lippincott & Co.

On the first Sunday in May the new Rectors of two of our neighboring parishes entered upon their duties—the Rev. Theodore S. Ruane, D. D., at Christ Church, and the Rev. Robert Ritchie, late of Melrose, Massachusetts, at the Church of S. James the Less.

THE Rev. Jos. W. Cooke, of S. Mark's Church, Cheyenne, Wyoming Territory, whose name is well known to our Sunday School children, has resigned that Parish to take charge of the mission to the Yankton Sioux Indians.

WE call attention to the change in the hour of evening service, which will be, until further notice, eight o'clock on Sunday, and six o'clock on week-days.

## Saint Michael's Register.—Easter-Tide.

### Saint Michael's Register.

Germantown, Philadelphia, Easter-Tide, 1870.

THE appearance of the present number may be taken as an acknowledgment of the response made to the circular lately issued on behalf of our little paper. As, however, the subscriptions received were not sufficient to meet the cost of publication, we shall not pursue our experiment further, though we shall be glad at any time to resume it, if it be called for. Meanwhile we trust that what we have already done may prove to have been not without its use to the Parish.

#### The Calendar.

SS. PHILIP AND JAMES.—St. Philip was one of the first of Our Lord's Disciples, and is thought to have accompanied Him for some time while St. Andrew and St. Peter had returned to their fishing after their first call.

After the dispersion of the Apostles St. Philip carried Christ and the Church to Northern Asia, and his name has also been connected with the early Church of Russia. St. Chrysostom and Eusebius both record that he was crucified and stoned on the cross, at Hierapolis, a great stronghold of idolatry in Phrygia; and the tradition of the Church is that his martyrdom took place immediately after he had procured by his prayers the death of a great serpent which was worshipped by the people of the city.

St. James the Less, was son of Alpheus, or Cleophas, and of Mary, and nephew to Joseph, the husband of the Blessed Virgin. Hence he was, in the genealogical phraseology of the Jews, a "Brother of our Lord." It was also thought by the ancients that his mother Mary was cousin, or as the Hebrews would say "sister" to the Blessed Virgin Mary, and this would establish a double legal affinity between James and Jesus, her sons, and the Holy Jesus. St. James the Less is mentioned by Josephus and in the Talmud, being well known to the Jews from his position as Apostle of the Church of Jerusalem, up to the beginning of the last troublous; and having won even from them the name of "the just." It is he whose name is several times mentioned by St. Paul; and he was the writer of the Catholic Epistle of St. James. He went to his rest by martyrdom [A. D. 62], in Jerusalem, being thrown down from a pinnacle or wing of the Temple by some of the persecuting scribes and pharisees, and slain, as he lay bruised on the ground below, with a fuller's club.

THE ROGATION DAYS.—On the authority of S. Gregory of Tours, (who wrote in the latter part of the sixth century), the institution of the Rogation Days is attributed to Mamertus, Bishop of the French diocese of Viennes, A. D. 452. A terrible calamity is said to have occurred to the city, on account of which Mamertus set apart the three days before Ascension Day as a solemn fast, during which processions with litanies were to be made throughout the diocese. A more probable account is that the Rogation Days were instituted at some earlier period, for the purpose of asking God's blessing on the rising produce of the earth; and that Mamertus chose them as times for a solemn observance in deprecation of God's anger with reference to the spiritual troubles of the day.

The religious services of the Rogation Days are not limited to the walls of the Church. From very early days

in England perambulations around the boundaries of the Parish have been made in procession, and the Litany, or a portion of it, with the 103d or 104th Psalm sung at various stations, marked by crosses, or still remembered by the parishioners from generation to generation, even when the crosses have ceased to mark the spots.—

HOLY THURSDAY.—The ritual provisions of the Prayer Book for Ascension Day show plainly that it is regarded in the system of our Church as one of the very highest class of solemn days set apart in honor of our Lord. The proper Lessons and Psalms, and the proper Preface in the Communion Service, place it on the same footing as Christmas Day, Easter or Whitsunday; and there is no day in the year which is so well illustrated by these as that of the Ascension. It could hardly have been otherwise, for the act which is commemorated on this day was one which crowned and consummated the work of the Redeemer's Person, and opened the gates of everlasting life to those whom He had redeemed.

The festival concludes the yearly commemoration of our Blessed Lord's life and work, which thus leads upward from the cradle at Bethlehem, exhibiting before God and man the various stages of His redeeming work, and following Him step by step until we stand with the disciples gazing up after him as he goes within the everlasting doors. And thus this half-yearly cycle of days presents the holy JESUS to our devotions as perfect Man and perfect God, the perfection of His manhood confirmed in the sorrows of Good Friday, the perfection of His Divine Nature in the triumph of Easter and the Ascension.—Blunt.

WHITSUNDAY.—This great festival commemorates the descent of the Holy Ghost upon the Apostles, to abide in the Church forever, according to the promise of Christ. It has been annually observed from the very beginning, having at first been engravened by the Jewish Christians on to the festival of Pentecost, but being mentioned as a separate feast of the Church by the earliest writers among the Gentile Christians. The original name of the festival was derived from that given by Greek writers to the Jewish feast, and has the same meaning as Quinquagesima, Pentecost being the *Fiftieth Day* from the morrow of the Passover Sabbath. The English name has been thought by many to have been originally White Sunday (from the chrismos of the newly baptised) or Wit Sunday (from the outpouring of wisdom upon the Church upon that day); but later writers suppose it to be properly Whitsun Day, not Whit Sunday, and to be identical with the name Pentecost, though the German *Pfingsten*.

The original feast of Pentecost was instituted by God (as it is supposed) as a memorial of the day on which He gave the law to Moses and declared the Israelites a "peculiar treasure, a kingdom of priests and an holy nation." But the prominent character of the day was that of a solemn harvest festival. On the morrow of the Passover Sabbath, fifty days before, the first cut sheaf of corn was offered to God, waved before the altar, with supplication for a blessing on the harvest then commenced. On the day of Pentecost, two loaves of the first bread made from the new corn were offered (with appointed burnt offerings), in thanksgiving for the harvest now ended. Each of these objects of the festival has a significant typical application. It was on this day that the Holy Ghost descended to sanctify a new Israel, that they too might be a "chosen generation, a royal priesthood, an holy nation, a peculiar people;" and this separation of a new Israel from the world began to be made when three thousand were added to the Church by baptism on the day of Pentecost. On this day also

## Saint Michael's Register.—Easter-Tide, 1870.

the "corn of wheat" (which had fallen into the ground and died on the day of the Passover, and had sprung up a new and perpetual sacrifice to God on Easter Day) sent forth the Holy Spirit to make those five thousand the "one bread" of the Lord's mystical Body, a first fruits offering to God of the Church which had been purchased with His Blood.

TRINITY SUNDAY.—The Octave of Pentecost has been observed in honor of the Blessed Trinity from a very early age of the Church, but the name "Trinity Sunday" was not general until a comparatively late period, though it has been used in England since the time of St. Osmond, and may have been adopted by him from still earlier officers of the Church. In the Eastern Church this day is the festival of all holy martyrs, and it appears to have been regarded as a separate festival in the western world only by the Church of England and those churches of Germany which owe their origin to the English St. Boniface or Wilfred. Both in the ancient English and the ancient German office books, all the Sundays afterwards until Advent are named after Trinity; whereas, in all offices of the Roman type they are named after Pentecost. It seems probable that this distinctive ritual mark is a relic of the independent origin of the Church of England, similar to those peculiarities which were noticed by St. Augustine, and which were attributed by the ancient British bishops to some connection with St. John.

The significance of the festival, as the end of the cycle of days by which our Blessed Lord and His Work are commemorated, is very great. The beginning of His acts was associated with a revelation of the Three Persons of the Trinity, and His last command to His Apostles was a commission to make disciples of all nations, by baptizing them in the name of the Father and of the Son and of the Holy Ghost. The perfect revelation of the Holy Three in One may also be considered to have been made on the day of Pentecost, when to the work expressed by our Lord in the words "My Father worketh hitherto, and I work," was added that further operation of the Holy Ghost, which was previously unknown even to holy men, but has ever since been familiar to the whole world. On Whitsunday therefore, we see the crowning point of the work of redemption; and the feast of Trinity, on the Octave of Pentecost, commemorates the consummation of God's saving work and the perfect revelation to the Church of the Three Persons in One God as the sole object of adoration. The love of each person had been commemorated in the separate Festivals on which we memorialize, before God and man, the Incarnation, Death, Resurrection and Ascension of our Lord and the sending forth by the Father and the Son of the Blessed Spirit upon Whitsunday. In the festival of Trinity all these solemn subjects of belief are gathered into one act of worship, as the Church Militant looks upward through the door that is opened in Heaven, and bows down in adoration with the Church Triumphant, saying, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory, and honor, and power; for Thou hast created all things, and for Thy pleasure they are and were created."

EPISCOPAL VISITS.—Since the last number of the REGISTER was issued we have had the rare honor of two visits from the Bishop of the Diocese.

On the first Sunday in Lent, March 6th, the Bishop held a special Ordination in St. Michael's. Morning Prayer was said at nine o'clock, and at half past ten the Ordination office began, the Bishop preaching the sermon, from the text, "Study to show thyself approved unto God

a workman that needeth not to be ashamed, rightly dividing the word of truth." I Tim. ii: 15. The candidates for the diaconate, Mr. H. C. Howard, of Philadelphia, and Mr. J. Harrison Lambdin, of Germantown, were presented by the Rector, Rev. J. K. Murphy, and those for the priesthood, Rev. W. T. Bartlett, of Allentown, and Rev. Samuel H. Meade, of Phillipsburg, by the Rev. James W. Robins. The Holy Communion was celebrated by the Rector, the Bishop pronouncing the Benediction.

The Bishop again visited the Parish on the evening of Friday in Easter Week. Evening Prayer was said by the Rev. Albra Wadleigh, of St. Luke's, and Rev. J. P. Hammond, of Christ Church, Reading, the first rector of S. Michael's; the lessons being read by Rev. Messrs. Brown and Lambdin. On this occasion, also, the Bishop preached, and after the offertory he administered the holy rite of Confirmation to fifteen persons, including one from St. Luke's.

It was very gratifying to observe the evident improvement in the Bishop's health in the period between these two visits.

#### Parochial Statistics.

The following figures are taken from the report of St Michael's Parish for the year ending May 1, 1870, made to the Diocesan Convention:

Baptisms, adult 4, infant 14; total 18. Confirmed, 14. Communicants, added, new, 6; by removal, 26; died or removed, 15; present number, 126. Marriages, 5. Burials, 16. Public services, on Sundays, 122; on other days, 232; total 354.

Sunday School teachers 19; pupils 176. Church accommodations—edifice 1, sittings, 320. Other property, a Mission Building. Amount of indebtedness on church \$3,500. Salary of clergymen, \$2,450.

Collections and Contributions.	
For Salary and Current Expenses, Improvements and Repairs .....	\$4047 08
For Payments of Debts.....	526 58
" Sunday Schools, Etc.....	114 55
" Parochial Missions.....	215 43
" Alms for the Poor.....	79 91
<b>Total Parochial Contributions.....</b>	<b>\$4982 55</b>
For Missions (Domestic and Diocesan) .....	\$102 32
" Convention Fund.....	20 00
" Church Hospital.....	33 00
" Disabled Clergymen, Etc .....	76 00
<b>Total Extra Parochial.....</b>	<b>\$231 32</b>
<b>Total Contributions.....</b>	<b>\$5213 87</b>

The item of contributions for improvements, etc., includes \$684.59 for the School Building Fund, which, with the \$526.58 for the payment of the mortgage debt on the church makes \$1211.17 contributed to the permanent investment of the Parish during the Convention year. The total amount thus far contributed to the School Building Fund has been \$1566.61.

Deducting the first named sum from the collections for general expenses, gives us \$362.67—which is about the amount required, at present, for the support of the church and its services. Of this sum the ordinary Sunday offerings furnished \$262.07 (or \$50 per Sunday) an increase over last year of \$202, or about one-twelfth. May we not hope for a larger rate of increase in the coming year, so that all our special efforts may be directed to special objects, and to the strengthening of our foundations?